3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

pared exclusively by boiling. Rascadera and yuca are grown to a much greater extent by the negroes who live along the river than by the Indians.

According to their own tradition, the Cayapa, having been formerly a mountain people, in earlier times subsisted largely on maize or Indian corn (Cayapa, pi′cû), which is still one of the principal foods of practically all the Indians of the higher Andes. On moving to the lower altitudes, the Cayapa brought the maize with them, and even yet a small quantity is grown by them. The plant itself it comparatively small, and the ears are very small, rarely exceeding six or seven inches in length. When gathered for food it is almost always taken green and is prepared in one of three ways. Frequently, the husk having been removed, the ear of green corn is simply roasted over coals, when it is considered quite a delicacy, though it lacks the rich flavor of our sweet corn. The products of the other two methods of preparing it are gruels. The first stages in making both kinds are the same, and the process is as follows: The necessary number of husked ears of green corn having been procured, the women chew the kernels from the cobs, depositing them in a large wooden tray, or batea. Since the introduction of various articles of commerce some households use a large tin grater for removing the kernels from the cobs. The kernels are then placed, handful after handful as needed, upon a mealing stone (pl. LXII, 1, 2) and ground with a stone muller such as the one shown resting on the mealing stone shown in fig. 2 of the plate mentioned, a small amount of water being added from

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

time to time. This thick paste is then placed in a cooking-pot or kettle with the requisite amount of water and boiled, the consistency of the gruel of course depending upon the amount of water added. The thick gruel is eaten with the fingers, or frequently nowadays with a spoon, and is eaten as ordinary food. The thin gruel, which is more frequently made and which usually is sufficiently liquid to be called a beverage rather than a mush, is drunk from small hemispherical calabashes. It is flavored with a little salt, or preferably with sugar. This food is called champo (tcambō'se in Cayapa) and is used almost exclusively at feasts, where it is served in canoe-shape wooden vessels, called tcambō's kūle, made especially for the purpose. These utensils are from two and a half to three and half feet long, their ends are made like the prow and stern of a regular canoe, and they are elaborately ornamented with the same painted designs as are used on large canoes. These little vessels may be set upon the feast table, but often they are carried about among the feasters, in which event one of the masters of ceremony takes the prow and another the stern and pass throughout the house, being careful that everyone is served. On the surface of the beverage float from two to four or five small calabash dippers, or mates, with which the champo is drunk.

A sufficient amount of maize to provide seed for the succeeding year is allowed to ripen on the stalk each season. The ears are gathered, the outer husks bent back, and tied together in bunches of a dozen or more

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

• 243 ears each. These bunches are then hung from the roof to prevent attacks by rodents. Whenever possible the corn is hung where the heat from the fire will keep it from molding.

177 241 262 The foregoing are the chief agricultural food products of the Cayapa. Excepting the maize and the potato, all were introduced since the Spanish conquest and are now systematically cultivated. In this connection should be mentioned certain palms which provide food of one kind or other, and which, while they cannot be strictly classed under the head of agriculture, since they are not planted and tended as are the other plants mentioned, are of considerable economic importance.

222 One of these palms is that commonly known by the Spanish name chonta dura and called kanō'tci by the Cayapa. One variety of this produces a cluster of red fruits, another a cluster of yellow fruits. The Cayapa [262] name for the fruit of this palm is ka'imbi. Both ripen in the late summer months and are much esteemed as food. [413] By means of a long hooked bamboo pole, these clusters are torn from just below the crown of the palm, which is 252 usually quite tall. The fruits are boiled in a cooking-pot or kettle; the tough skin is then easily peeled off, leaving the yellowish mealy meat ready to eat. In the center of this, in turn, is a very hard nut which, when cracked, yields a toothsome white meat with a flavor resembling that of ripe coconut. The mealy yellow meat is usually eaten with a little salt, but is especially good when eaten with a thick syrup made from cane juice. It is also frequently boiled in this syrup, the result being a kind of conserved fruit.